

Biblical-Philosophical Psychology 175-Spiritual virtues 115 (Beatitude #6: Purity of Heart and Love.8)

Bible Doctrines (The True-Good-Beautiful)

T/G/B
Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
Pneumatology
Christology
Paterology
Trinitarianism
Cosmology
Theology Proper
Bibliology
Natural Theology
5: Hermeneutics
4: Linguistics
3: Epistemology 32 - Existence 50 - History 31
2: Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

Opening: The greatest issue in life is 2nd person relationship with God by knowledge & by love: John 8:32, 15:13-15.

2 Parts to Bible class:

(1) 20 minutes on spiritual & philosophical foundations necessary to be a true doctrinal believer, based on PR and not CSR.

(2) 1 hour on virtue and metaphysics of love in relation to the will and 2nd personal love.

The spiritual life and the importance of virtue,

2 Pet. 1:5-10 “apply all diligence in your faith:

1. Faith (πίστις).
2. Excellence (ἀρετή).
3. Knowledge (γνώσις).
4. Self-control (ἐγκράτεια).
5. Perseverance (ὑπομονή).
6. Godliness (εὐσέβεια).
7. Brotherly love (φιλαδελφία).
8. Love (ἀγάπη).

These virtues not only militate against gnosticism, they show us what makes for a thriving, growing, Christian life.

To lose very purpose of life is truly awful. Moreover, the “rich entrance in the kingdom” points to the fact that some believers will be more glorious than others in heaven. Some will actually be closer to God, more intimate than others because of virtue, not because of amount of propositional truth.

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 3

Holy Spirit  Bible Doctrine

Stage 2 – Christian doctrinal believer = life of doctrine!

- Still Nominal understanding of God. Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God’s nature due to lack of metaphysics, which is due to modernism’s philosophical assumptions. He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 2

Holy Spirit  Bible Doctrine

Stage 1 – Christian baby = life of ups and downs.

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good, they think it must be true.

Stage 1

Philosophical Foundations for a Christian Worldview (Epistemology: History-31 – Baconian-Reidian Hermeneutics)

1. Review of epistemology and hermeneutics.

- “Epistemology” means “science/study of knowledge.” Man’s knowledge has two facets: a metaphysical facet and a psychological facet. This means that one needs to understand the metaphysics of knowledge and philosophy of man (philosophical psychology) to properly understand knowledge as such. There are three aspects to knowledge: (1) The knower, (2) the object of knowledge, and the (3) knowledge.
- Hermeneutics refers to the “method” interpretation (history or the Bible).

Luke 24:25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 "Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 And beginning with Moses and with all the prophets, He **explained/διερμηνεύω** to them the things concerning Himself in all the Scriptures.

- Jesus Christ’s basic framework of epistemology, hermeneutics, metaphysics, linguistics, and truth (direct realism) are closer to
 - ___ a. Self-identified Christians such as Descartes, Bacon, Reid, Locke, and Kant along with most contemporary Christians
 - ___ b. The pagan unbeliever Aristotle who lived 300 years before Christ.

2. Baconianism sought to liberate the mind by removing all metaphysics and history, and start afresh by inductively gathering the facts and let them speak for themselves.

- Baconianism brought new wave of inductive Bible study where passages were treated like facts of nature, known in exactly the same way; hence, “Science of Scripture.” The Bible was to the theologian what nature is to the man of science: a store-house of facts.
- The rejection of metaphysics, epistemology, and Realism for a plain/simple and private meaning lead to naturalism, cultural accommodations to relativism, cults, and various aberrant teachings, all of which can be justified by Common Sense of each era.
- The rejection of metaphysics and PR meant that Christians shifted from deductive necessary truths to inductive “truths” assembled according to cultural frameworks (Common Sense). Moreover, with a sense of “historylessness,” it became easy for the most well-meaning Christians to be deceived and adopt anti-Christian frameworks for Bible studies. The Bible became primarily a means of solving personal problems rather than the means of developing a rich understanding of God.
- The combination of Baconian-Reidian hermeneutic in a naturalistic framework, made it very easy for the Darwinian mindset or framework to fit right in the new Common Sense, even for some Christians. **Displacement of PR with a Baconian-Reidian hermeneutic, made it impossible for modern Christians to see or prove the impossibility of macroevolution, from chimp to man, without using the Bible.**

___ True

___ False

3. A major difference between PR and Reidian CS is that PR is grounded in the unchangeable nature of the extra-mental world whereas Reidian CS is grounded in changeable mental instincts. Reidian CS is why American attitudes toward God, the Bible, the SL, marriage, chastity, divorce, abortion, same-sex marriage, justice, government, the poor, emotions, love, and truth have drastically changed, even for Christians. **PR is similar to the Word of God in that in both systems reality/essences never not change:**
- a. True
 - b. False
4. The Baconian-Reidian approach promotes a reading of the Bible as a random collection of data to be mined for *personal* needs with “Common Sense.”
- a. True
 - b. False
5. The Baconian-Reidian hermeneutic promotes a “higher-life” spirituality that is divorced from development of the virtue of the life of the mind, and thus destroys ability of Christians to love God with all their minds, let alone make a serious impact on society: Matt. 5:13, “saltless . . . good for nothing, except to be thrown out, trampled by man.”
- a. True
 - b. False

Love 8 (2nd personal love)

1 Cor. 13:1-13.

1. All virtues listed are acts or modes of love from the will and they all find their source in 2nd person love relationship with God.
 - These supernatural virtues do not take place in the 1st or 3rd person relationship with God.
 - Though love is an act of the will, it is never done without the intellect. Even in loving God with the mind, it is the will that loves “with all your mind.”
 - No one can love without the right thinking in the intellect, but it is the will not the intellect that loves.
 - Intellectual or doctrinal determinism is false.

2. Review of knowledge in the “three persons.”
 - a. 1st person-knowledge, this is when a person focuses on self, “I.” This would be my personal knowledge of my experiences and even some of *my* experiences with God.
 - b. 2nd person-knowledge is direct knowledge of a person, a “you.” This requires for the person to be present. The difference between 1st person and 2nd person can be illustrated by autism. In autism a person is unable to have a personal second-person type knowledge or relationship with another member of the human race. The autistic person does not have the ability to view others in *personal human* terms; a person with autism can only relate to people as things like tools. As we have seen, this was the issue with Job. In 2nd person relationship with God, the will is integrated around God and thus the Good.
 - c. Third person. The third-person knowledge is about someone who is not present: he, she, or it knowledge. This is reflected when one talks *about* God: e.g., God did or will do this or that.

3. One's faith in, and hope in, love for, and intimacy with God, while it depends upon correct doctrine in the intellect, it is not the *amount of doctrine* in and of itself that actually *determines* one's faith, hope, love, and intimacy with God (cf., Lucifer).
- Consider Enoch (Gen. 5:21-24), Noah (Gen 6:8-9), Matthew, John the Baptist, the Apostle John, the Centurion (Luke 7:1-10), the Apostle Paul, Mary Magdalene, and the Thessalonians (1 Thess. 1).
 - Many of the above believers had much greater faith and love than many who have a lot more doctrine. However, they did not have the Bible, let alone access to many of the important Bible books, but they had enormous faith and love for the Lord. This is only possible by 2nd person wholehearted faith in and love for the Lord. They all saw God as their greatest good. They did not have fragmented wills.

- Moreover, even personal application of great amounts of doctrine in the intellect in itself is demonstrably insufficient to create great love for and intimacy with Christ. This is easy to test for any believer. Any believer with a lot of doctrine can at any time attempt to apply all the doctrine and see if he instantly moves into incomprehensible love, adoration, and intimacy with the Lord. No matter how hard he tries, he will fail. How can one with a simply act of application instantly come face to face with the God of care, love, and goodness? What is needed is God's supernatural grace on a good will in a 2nd person context-not just piles and piles of doctrine or even more application of that doctrine. We need direct grace, but this comes only commensurate with our wills.

4. It is important to be careful not to equate propositional knowledge of God with 2nd person knowledge of God. It is possible for a person to grow in propositional knowledge of Christ without growing much in a 2nd person knowledge of God.

5. Only with 2nd personal knowledge of God will a believer grow in love for and devotion to God. Propositional knowledge of God in and of itself does not produce true growth in grace or God. It is a necessary condition but not sufficient.

6. Moreover, there is a distinction between propositional knowledge of God to solve problems verses a “face-to-face” 2nd person knowledge of God as the solution to our problems. As we have seen, the problem of evil in Job’s life could only be solved with a 2nd person knowledge of God. The solution to Job’s problem was nothing less than a 2nd person knowledge and thus love of God. God really is all that we really need! We need to understand Him more than more solutions to make our lives better. All solutions are means of moving closer to God.

7. Everything that God is doing in our lives is to move us into a closer 2nd person relationship that is only possible *by knowledge and by love*. Only a 2nd person relationship/love with God solves all of the evil and sufferings of life.
 - This is the grand lesson for Job and for us. Love for God in 2nd person is the ultimate “Why?” Propositional knowledge by itself will never do the job. It is all about the will.

8. The difficulties and problems in our lives are not primarily intellectual problems as far as the plan of God. They are all “personal” problems in one way or another. The primary issue is loving God, our first cause, sustaining cause, and Last End. Again, as seen in our studies of Job, the problem of evil and unfairness and testing in life really is not an intellectual problem. It is a matter of the will and a matter of love for God.

9. The challenges of life are not *primarily* about learning another new system to solve another problem. The Bible was not written *primarily* to provide logical solutions to the problems of life in a propositional manner.
- It is about loving God and removing the obstacles to that love. This does not mean that there are no propositional solutions. For example, in times of testing, we are trust the Lord. This is not propositional trust, but personal trust in terms of 2nd person love relationship rather in terms of proposition.
 - This explains why some believers with far less doctrine in the OT, had such great faith in and love for God.

10. The reason God allows unjust suffering is to remove the obstacles that block us from a 2nd person love relationship with Him. Thus, the focus on any testing is not the test or causes of suffering. Rather, the main focus is on the sufferer and God.

11. Only second person knowledge of God is personal and actually edifies This is why the Bible actually teaches edification through prayer

Jude 1:20 But you, beloved, building yourselves up (ἐποικοδομοῦντες) on your most holy faith; by praying in the Holy Spirit;

12. True love consists of two interconnected desires. This is for people and for God, though with God both desires collapse into one.
 - a. Desire for the good of the beloved.
 - b. Desire for union with the beloved. This includes such things as sharing thoughts and affections with the beloved and willingness for self-revelation to give and receive.

13. To truly love God demands integration, where the mind, will, and affections all love God and the things of God.
- This means that the mind, will, and affections must be integrated around the Good. We must be wholehearted to love the Lord wholeheartedly.
 - A divided self stands in the way of God being close to us. In friendship love with God, both parties are integrated around the good.
 - The single greatest hindrance to loving God is to failure to see the goodness of God and thus lack of desire to be integrated wholeheartedly in Him.

14. God's first cure for man's pathological will takes place at regeneration. The first act of bringing integration in man is at regeneration, when man's will was restored to seeing God as Good.
15. God's second cure for man's pathological will is in sanctification, the perfection of our natures with God's concurrent grace along with man's higher order will. Sanctification is all about integration of our wills around the good. A person must have a will to have a good will before God will elevate and edify the will.
16. The greatest thing in life is union with God the worst thing is absence of such union. At death a person will receive the greatest in heaven in being with Him or the worst in Hell, separated from Him.

17. Principles on integration/sanctification of man so he can love God.
 - a. God loves man and desires to be united with him in love.
 - b. Such union is impossible, even for God, with fallen man's will, which is not integrated around the Good.
 - c. Through regeneration man's will is able for the 1st time to orient to God as the Good, to love Him as Good. Apart from regeneration and sanctification, man simply prefers pleasure and power over goodness and God. So, at regeneration man has his initial 2nd person experience of seeing God as Good.
 - d. Through sanctification God continues the process of transforming the will to see Ultimate Good in God. Often the best means of bringing about sanctification is through suffering as per Job 'I have heard of you with the hearing of the ear; but now my eye sees you.'"
 - e. God is the solution, not just more propositional knowledge of God. Ultimately, the only answer God gave to Job was a revelation of Himself. It was as if God said to him, 'Job, I am your answer.' Job was not asked to trust a plan but a Person, a personal God who is sovereign, wise, and good. It was as if God said to Job, 'Learn who I am. When you know me, you know enough to handle anything.'"

18. The good will always seeks good and moves and directs the intellect to focus on what its good. This all takes place with the concurrent activity of God in the intellect and will.

- Thus, the good will will be able to grasp God, love God, and enjoy longer and better fellowship with God than any believer with a bad will, regardless of how much doctrine he has.
- A good will will see commitment to God as a good and be able to serve and enjoy God out of true love.
- A good will will be the formal cause of attaining right thinking, right willing, and right affections/emotions.
- Only God can truly solve man's divided self through the virtue of right thinking, right wishing, and right feelings. There is no resolution to man's divided commitments apart from the supernatural virtues.

19. The bad will chooses evil instead of God, which results in God concurrently handing that person's will over to its desires. All a person has to do is dislike or resist truth for whatever reason (tradition, comfort, etc.) to debase his will and turn out the lights regarding God and the things of God.

Rom. 1:21-28.

Matthew 6:21 for where your treasure is, there will your heart be also. 22 "The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. 23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! 24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

2 Thessalonians 2:10 and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. 11 And for this reason God will send upon them a deluding influence so that they might believe what is false,

20. The various virtues listed in 1 Cor. 13 are but different modes or manifestations of the supernatural virtue of love in 2nd person relationship with God.
- a. Love is longsuffering (μακροθυμεῖ), 1 Cor. 13:4. When the will truly loves there will be patience. We have enormous patience for those we really love. We have very little patience for those we dislike or hate. The power of love in perfecting virtue is in its ability to bring about right thinking, right willing, and right affections and right emotions. This avoids many of the sins and evil of anger, sadness, and bitterness.
 - b. Love is kind/merciful (χρηστεύεται), 13:4. When the will truly loves there will be kindness. When we really love someone we are kind and merciful to them. When we do not love someone, we have bad thoughts about them. Consider the kindness of Christ, Matt. 5:43-48; 12:15-21; John 4:16-24. Christ was very kind to the weak but very confrontational with those in society who aggressively opposed and distorted the Word of God.

c. Love does not envy (οὐ ζηλοῖ), 13:4. When the will really loves there will be lack of envy. Lack of envy stems from virtue in the will, not the intellect. When we love someone, we do not envy what they possess. We are glad they have blessings to enjoy. Christ never envied the wealth of others, but the religious leaders envied Christ (Matt. 27:15-18). Consider the envy of politics as the poor are set against the rich, employees against employers, women against men. Envy is a breeding ground great evil. In love, the believer is perfectly satisfied with what God has provided.

- d. Love does no brag (οὐ περπερεύεται), 13:4. When the will loves there will be no bragging. A person who loves is a person with a good will which is not occupied with self. He is thinking of others. This is true humility as per Philip. 2:5-11. We all need the humility of Job as per 42:1-6. The vice of pride is manifested in the Pharisees in Matt. 23:1-8.
- e. Love is not arrogant (οὐ φυσιοῦται), 13:4. When the will loves the person is not arrogant. Again, this is all about the will. It is the will that decides to be arrogant, not the intellect. Arrogance is our greatest flaw. We all think more of ourselves than we ought. The only way to break that vice is by loving others.

- f. Love does not act unbecomingly (οὐκ ἀσχημονεῖ), 13:5. Again, this is an act of the will that decides to think of others. A loving person is always polite instead of pushy, selfish, or coarse in our speech, 1 Pet. 3:8-9

- g. Love does not seek its own (οὐ ζητεῖ τὰ ἑαυτῆς), 13:5. This, likewise, is not an act of the intellect or by doctrine in the soul. This is all about the will. When you love another person, it really is all about them. There is nothing wrong with seeking one's own, but there is everything wrong with only seeking one's own. See Christ's example in Philip. 2:5-11.

- h. Love is not provoked (οὐ παροξύνεται), 13:5. An act of the will, but like all acts of the will requires virtue. While anger in and of itself is not sinful (cf., Eph. 4:26-27; Jn 2:13-17), an angry or bitter disposition which has ill will is not love.
- i. Love does not think evil (οὐ λογίζεται τὸ κακόν), 13:5. When someone thinks evil, it is because his will desires to focus on evil. In love you assume the best instead of thinking others have evil motives.
- j. Love does not rejoice in unrighteousness (οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ), 13:6. The virtuous will loves righteousness and therefore has distaste for unrighteousness. One cannot love God and rejoice in evil since evil opposes God. Unrighteousness always leads to hostility to God, Rom. 1:28-32.

- k. Love rejoices in the truth (συγχαίρει δὲ τῇ ἀληθείᾳ), 13:6. The good will loves truth because it loves the true, good, and beautiful. The bad will, at best, only likes truth for some practical benefit, for self.
- Love for God and the things of God cannot be separated from love of Truth. No one can love God apart from loving Truth.
 - God is not only the ground of love, He is the ground of Truth. We cannot love God and at the same time not love truth.
 - Jesus Christ came to bear witness to Truth, John 18:33-38. It was Christ's own commitment to Truth that motivated Him to fulfill all righteousness.
 - Christ loved truth because He loved His Father, Who is the Author of all truth.
 - Remember, Satan is the Father of lies who does everything he can to distort, twist, or conceal the truth.
 - The greatest problem in the human race is suppression of truth, Rom. 1:18-25.
 - The greatest problem in Christianity is suppression of Truth.

- l. Love bears all things (πάντα στέγει), 13:7. Love in the will has incredible power for great suffering. Love endures afflictions and suffering without complaining or whining.
- Only in love can one be blessed in persecution, Matt. 5:10-12. In such love God pours out His sanctifying grace on suffering believers.
- m. Love believes all things, hopes all things (πάντα πιστεύει, πάντα ἐλπίζει), 13:7. The good will is drawn to God and His Word and promises and really believes in the goodness of God.
- This refers to all things spoken by God. In love we embrace all that God says.
 - Note the connection between faith, hope, and love. They are mutually dependent.
 - Without love for God one is not inclined to believe or hope in God.

- n. 1 Corinthians 13:13 But now **abide** faith, hope, love, these three; but the greatest of these is love.,’ 13:13. **Abide**: The coupling of the three nouns with a verb in the singular demonstrate that in their depth and essence they are but one thing. They all work together.